A Scholastic List of Philosophical Axioms

Number	**Latin Axiom**	**English Translation**
1	**LOGICA (Logic)**	
1.1	Impossibile est idem secundem idem simul esse et non esse.	It is impossible that the same thing be and not be at the same time and in the same respect.
1.2	Omnis comparatio claudicat nisi in puncto comparationis.	Each comparison limps except in the point of comparison.
1.3	Contra factum non fit argumentum.	Against a fact you can’t argue.
1.4	Qui nimis probat nihil probat.	He who proves too much, proves nothing.
1.5	Cum negante principia nequit disputari.	With someone denying the principles, don't dispute.
1.6	Definitio declarat essentiam; verbum significat definitionem.	The definition declares the essence, the word signifies the definition.
1.7	Quad gratis affirmatur, gratis negatur.	What is freely affirmed can be freely denied.
1.8	Parvus error in principiis, magnus in conclusionibus.	A small error in the principles is large in

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		the conclusions.
1.9	De singularibus non est scientia.	There is no science of singulars.
1.10	Ab esse ad posse valet illatio.	The argument is valid only from being to the possibility of being.
2	**COSMOLOGIA (Cosmology)**	
2.1	Corruptio unius generatio alterius.	Corruption of one thing is the generation of another thing.
2.2	Accidens non migrat de subjecto in subjectum.	The accidents do not migrate from subject to subject.
2.3	Actiones sunt suppositorum.	The actions are of the supposit (the substance itself).
2.4	Individuum est incommunicabile (ineffabile).	The individual is incommunicable (and therefore ineffable).
2.5	Natura abhorret a vacua.	Nature abhors the void.
2.6	Natura nihil facit inane.	Nature does nothing in vain.
2.7	Actio in distans simpliciter repugnat.	The action at a distance is totally repugnant.

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2.8	Nihil violentum perpetuum.	No violent state lasts forever.
3	**PSYCHOLOGIA (Psychology)**	
3.1	Nihil in intellectu quod non prius in sensu.	Nothing is in the intellect which is not first in the senses.
3.2	Omnem formam sequitur inclinatio.	An inclination follows every form (towards its perfection).
3.3	Nihil appetitur nisi quod apprehenditur.	Nothing is desired except what is apprehended.
3.4	Nihil volitum nisi praecognitum.	Nothing is desired unless it is pre-known (the ignorant has no desire).
3.5	Intellectus est universalium; sensus est particularium.	The intellect is of universals, the senses are of particulars.
3.6	Quod potest cognoscere aliqua, oportet ut nihil eorum habeat in sua natura.	To be apt to know something, one must not have the form of it in its own nature.
3.7	Quidquid recipitur modo recipientis recipitur.	Whatever is received, is received in the mode of the receiver.

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3.8	Intellectus in actu est intelligibile in actu.	The intellect in act is the intelligible object in act.
3.9	Anima est quodammodo omnia.	The soul is in a certain way all things.
3.10	Bonum est diffusivum sui.	Good is self-diffusing.
3.11	Aliquid cognoscibile est inquantum est actu.	Something is knowable insofar as it is in act.
3.12	Abstrahentium non est mendacium.	Abstractors are not liars.
3.13	Voluntas se habet ad finem sicut intellectus ad prima principia.	The end is to the will what the first principles are to the intellect.
3.14	Sicut principium in speculativis, ita finis in operativis.	The end is to operative things what the principle is to the speculative ones.
3.15	Cognitum est proprie in cognoscente, amans in amato.	The object known is properly in the knower, the lover in the object loved.
3.16	Intellectus in principio est sicut tabula rasa.	The intellect at the beginning is like a blank slate.

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4	**METAPHYSICA: Actus-Potentia**	
4.1	Agere sequitur esse.	"To act” follows "to be." Action follows the being of something.
4.2	Tertium non datur.	There is no third way; no middle between being and non-being.
4.3	Potentia dicitur ad actum et specificatur ab objecto.	Potency is ordained to its act and is specified by its object.
4.4	Quod est in potentia non reducitur ad actum nisi per ens actu.	What is in potency is not reduced to act except by a being already in act.
4.5	Est de natura actus communicare se inquantum potest.	It is of the nature of act to communicate itself insofar as it is able.
4.6	Quantum distat potentia ab actu, tantum potentior debet esse agens.	The more distant a potency is from act, the more powerful an agent must be.
5	**METAPHYSICA: Essentia-Existentia**	
5.1	Forma dat esse.	Form gives being (Through form, existence comes to a

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		thing).
5.2	Omne agens agit per formam.	Each agent acts through its form.
5.3	Omne agens agit sibi simile.	Each agent produces a similar effect.
5.4	Nulla substantia creata est per se operans.	No created substance is operating by itself (needs accidents to act).
5.5	Quod est per accidens accidit ei quod est per se.	What is "per accidens" is accidental to that which is “per se."
6	**CAUSALITAS (Causality)**	
6.1	Omne quod movetur ab alia movetur.	Whatever is moved is moved by another.
6.2	Ex nihilo, nihil.	Nothing comes from nothing.
6.3	Omne agens agit propter finem.	Every agent acts on account of an end.
6.4	Causa potior est effectu.	The cause is greater (more powerful) than the effect.
6.5	Nihil est causa suiipsius.	Nothing is the cause of itself.
6.6	Causae sunt ad invicem causae.	Causes are the causes of one

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		another (in different lines).
6.7	Causa causae est causa causati.	The cause of the cause is the cause of the thing caused.
6.8	Sublata causa tollitur effectus.	Take away the cause and you take away the effect.
6.9	Posito effectus, ponitur causa.	If you have an effect, you necessarily have a cause.
6.10	Finis est causa causarum.	The end is the cause of causes.
6.11	Finis est primus in intentione, ultimus in executione.	The end is first in intention and last in execution.
6.12	Qui vult finem, vult media ad finem.	Whoever desires the end desires the means to that end.
6.13	Est proprium causae perfectissimae dare dignitatem causae secundariae.	The most perfect cause gives the dignity of secondary cause to others.
6.14	Multitudo non reddit rationem unitatis suae.	A multitude does not have in itself the reason of its unity.
6.15	Compositio non reddit rationem unitatis suae.	What is composed does not have in itself the reason of

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		its unity.
6.16	Nihil agit nisi secundum quod est actu.	Nothing acts unless insofar as it is in act.
6.17	Secundum ordinem agentium est ordo finium.	The order of ends corresponds to the order of agents.
6.18	Corruptio optimi pessima.	The corruption of the best is the worst.
6.19	Per se prius est eo quod est per accidens.	What is essential is prior to that which is accidental.
6.20	Quod est per participationem causatur ab eo quod est per essentiam.	What is by participation is caused by that which is by essence.
6.21	Nemo dat quod non habet.	No one can give what he does not have.
6.22	Quanto altior est natura, tanto id quod ex ea emanat magis est intimum.	The higher the nature, the more intimate is what flows from it.
6.23	Optimi est optima facere.	It is the proper of the best to make the best.
6.24	Qualis unusquisque est, talis finis videtur ei conveniens.	The way someone is determines what end is convenient for him.

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6.25	Quod possibile est non esse quandoque non est.	What can not-be, sometimes is not.
6.26	Quod possibile est fallere quandoque deficit.	What can be deficient sometimes is deficient.
6.27	Entia non sunt multiplicanda.	Beings (and miracles) must not be multiplied.
6.28	Quod supremum in genere est causa omnium in genere.	What is supreme in a genus is the cause of everything in that genus.
6.29	Quod potest compleri per pauciora principia, non fit per plura.	What can be done by few principles is not done by many.
6.30	Pars et totum sunt quodammodo idem.	The part and the whole are the same regarding the end.
6.31	Qui magis potest minus potest.	He who can do more can do less.
7	**PRIMA PRINCIPIA RATIONIS**	
7.1	Sufficient reason: Omne ens habet rationem sufficientem sui essendi in se aut in alio.	Everything has a sufficient reason of being in itself or in another.
7.2	Identity: Ens est ens.	Every being is by itself constituted in its own specific nature.

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7.3	Non-contradiction: Ens non est non ens.	One and the same being cannot be and not be what it is.
7.4	Contraries: Non potest idem secundum idem simul determinari diversis modis.	One cannot be determined in two different ways at the same time.
7.5	Causality: Omne ens contingens est ab alio (causa efficiente).	Every being which can not-be needs an efficient cause to be.
7.6	Finality: Omne agens agit propter finem.	Every agent acts for an end.
7.7	Consistency: Positis causis iisdem in iisdem circumstantiis, iidem sequuntur effectus.	The same causes in the same circumstances produce the same effects.